

The Catholic Educational Review

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THE UNIVERSITY OF LOUVAIN.¹

No incident in this present dreadful war which is devastating a large part of Europe has so gone to the heart of the Catholic world, and especially the learned part of it, as the destruction of Louvain. Here was a quiet university city, open and undefended, whose ways were peace, with ancient buildings of such beauty and historic associations that they had been spared through the wars of century after century, which was reduced to ruins and ashes in forty-eight hours.

It was the home of what had been, till the foundation of the Catholic University of America at Washington, the only purely Catholic University in the world—a center of learning which irradiated all Belgium with its light and influence, and through the students who came to it from other countries shed far-flung beams to the uttermost ends of the earth.

If asked why this destruction was wreaked we can only say that the reason alleged by the German invaders of Belgium is that the townspeople had fired on their soldiers. We must suppose, then, from this that the town and university were razed as an act of reprisal, though one cannot but have an uneasy feeling that the punishment was in dreadful excess of the crime alleged. Against this the Belgian Minister of Foreign Affairs has officially declared that the townspeople and the

¹The article was written for the Review in May, 1915, but the whole world was so absorbed in the struggle then going on and in the rapid succession of the terrible events of the war that it was deemed wiser to hold it for calmer times. Today reconstruction of the devastated areas, in France and Belgium particularly, is receiving earnest attention from the nations assembled in Paris to map out the future of the world. Educators everywhere will now interest themselves in the restoration of Belgian schools and particularly in the rehabilitation of its great University.—Editor.

police had been disarmed a week before and that the German Commander-in-Chief would listen to no protests and made no inquiry into the facts. The order for destruction was given; the townspeople were ordered to leave and were sent to destinations unknown. What followed is thus officially described: "Soldiers furnished with bombs set fire to all parts of the town. The splendid church of St. Pierre, the University buildings, the Library and the scientific establishment were delivered to the flames. Several notable citizens were shot. A town of 45,000 inhabitants, the intellectual metropolis of the Low Countries since the fifteenth centuries, is now no more than a heap of ashes."

Fuit Ilium! With its church and schools, its library and laboratories burned and in ruins, with its students and professors dispersed, this ancient University of Louvain is no more. A great light has been quenched in Christendom; and that when peace shall once more reign it will be relit does not make the present loss any the less great or keen. An academic life almost unbroken for five hundred years has closed and gone down in blood and ashes. Please God, a new and more glorious era will soon open for the old University; but whilst for the dawn of that we wait in hope, we may well go back upon the past and as students survey how this great Christian school arose and developed from small beginnings till last year it stood forth with the honors of a world-wide reputation thick upon it.

The town of Louvain has nothing in its early history to indicate with what its later greatness would be associated. Like many of our modern cities, its early character was quite other than that which it took on later, the earlier being either a preparation for that which came afterwards, or replaced on its going by the later. Its beginnings were military—a Frankish settlement and a Norman camp, where the Norsemen may, in modern parlance, be said to have entrenched themselves early in the nineties of the ninth century and where they were defeated by Arnulf of Bavaria. The place which stood by the still waters of the Dyle in a forest clearing was known as Lovon or Loven, "loo" meaning wood or lea, and "ven" meaning marsh or fen, thus corresponding etymologically very closely with "lea-fen," which is not far from its modern Belgian

name of Louvain. In spite of the defeat, something remained of the old Norse camp, the *castrum Lovanium*, which, by the middle of the eleventh century, had become the feudal castle of the Dukes of Brabant, in which capacity it served early in the fourteenth century as a winter residence for Edward III of England. The old church of St. Peter, on the site of which, till August last, the great church of St. Pierre stood, had been built early in the eleventh century by Lambert the Bearded, and round it a population of "homines Sancti Petri," Pietersmans or Petermen, had sprung up.

The people prospered and gradually accumulated privileges and rights and developed a flourishing trade. With their growing prosperity they became more and more jealous of their customs and franchises, which they sought to safeguard by repeated recognition on the part of their rulers. Thus, on his arrival in Louvain in 1356, Duke Wenceslaus was required to swear in the Hotel de Ville in presence of the representatives of the people that he would respect their rights and privileges, a ceremony which was called the "Joyeuse Entrée," and was repeated on the accession of his successors, much in the same way as in England new sovereigns were called upon to give a solemn confirmation of Magna Carta.

Meanwhile, the importance of the town had been developing. A market had grown up in the twelfth century; considerable trade was done with Cologne and Bruges; and the addition of the fortifications rendered necessary by its growing wealth and position raised it to the status of an "oppidum" or fortified town. By immigration and acquired wealth some of its families grew to patrician rank; whilst on their own side, following the trend of the time, the workers formed themselves into trade guilds. Between these two sections, each anxious for their own security and its protection, quarrels and feuds broke out. The struggle was a long one but it ended in the massacre of seventy patricians at the town hall on December 16, 1378. Thenceforth the city seemed doomed. Its citizens could no longer maintain their resistance to Duke Wenceslaus. After 1381 the decline was serious. The weavers sought fresh homes in Holland and England, and the reigning family departed, an act which prepared the way for the rise of Brussels as the capital of Belgium.

But though its great halls were now unpeopled with manufacturers and weavers, the end of the town was not yet. Its first epoch of importance and prosperity as a military and commercial center and the home of the Government had closed; but early in the fifteenth century a new era was opened by the act of Duke John IV. A patron of learning, he sought to utilize the deserted Halles as a school for scholars who might resort to it not merely from the town itself but from a distance and even from other countries. The town was thus flung into the current of the great medieval university movement. The school being one for universal resort, it was what was then known as a *studium generale*. To raise it to the status of a university was no long step. Some universities of more ancient date had gradually grown from largely attended schools through the efforts of their guild of scholars, as at Bologna, or of their guilds of masters, as at Paris and Oxford, and had then received their charter of confirmation rather than of erection from Pope or King. Others, again, began with such a charter of constitution, and of this sort was the *studium* of Duke John IV at Louvain, by a Bull of Pope Martin V of the year 1425. The object of the erection of the University was partly, as often happened in Italy, to arrest the decline of the prosperity of the town. At first there was no provision for a Faculty of Theology, but this was supplied in 1431 by the next Pope, Eugenius IV. The University was actually opened in 1425 and its founder, Duke John, was greatly assisted in the promotion of his beneficial scheme by his Councillor Engelbert, Count of Nassau. The Provost of the Church of St. Peter was appointed its Chancellor, and the Rector was given full criminal and civil jurisdiction over the scholars, a condition insisted upon by the Pope before giving the Bull of erection. The object of this was, doubtless, to save possible future wrangling between the University and the local authorities. Three Apostolic Conservators were named in the Archbishop of Trèves, the Abbot of Tongerlo and the Dean of St. Peter's Church. In its constitution the University resembled that of Paris but with some modifications introduced from the earlier German universities. Seats in the governing body were allotted to all the Masters; only the Faculty of Arts was divided into Nations—Brabant, Walloon, Flanders, Holland—with a

proctor for each; the Rector was chosen from each of the Faculties in turn; and the voting in Congregation was by Faculties. The teaching was, it would seem, at first left open to any Regents who came to lecture; then in 1446, the Arts teaching was confined to four Paedagogia, that in Ethics and Rhetoric, however, being reserved to university professors, who, with those in the Superior Faculties, were provided for by being nominated to stalls in St. Peter's Church and the parish churches of the town, the patronage being vested in the Burgomaster and Consuls. For its home the University was given in 1430 the old Cloth Hall, which was destroyed by the Germans in August last.

Within the next seventy years the great Colleges within the University were established by a succession of generous benefactors. There was the College of the Holy Ghost for students in Theology, founded in 1442 by a Flemish Knight, Louis de Rycke; the College of St. Ivo for Law, by Robert Van den Poele, a Doctor of Laws, in 1434; the College of St. Donatien, by Dr. Antonius Hanneron in 1488. In 1496 Henry de Houterle established and endowed the Confraternity of the "Innocent Boys of St. Peter"; whilst about the same time the famous Jean Standonck, who had established the College of Montaign at Paris, erected a "Domus Pauperum" which was organized on similarly rigid and ascetic principles. Then there was the College of Malines, founded by a Theologian, Arnold Trot, in 1500 for artists; and by this time the four Pædagogia mentioned above had received a number of small endowments. But there was another college which became more famous than any of these, the "Collegium Trilingue" or College of the Three Languages, for the foundation of which, about 1517, the year in which Sir Thomas More's *Utopia* was published in Louvain, Jerome de Busleiden bequeathed his whole estate. The three languages were Greek, Latin and Hebrew; and so this college, with the eminent professors and the many students it attracted, "confirmed," as Mr. Rashdall, the historian of the Medieval Universities, says, "the position which Louvain had already won as one of the earliest and for a time by far the most famous home of the New Learning in Europe."

Here, however, we must enter a caveat in regard to this

statement. The "New Learning" was not the revived study of the ancient classics, but rather what we should now call the "New Theology," made in Germany by Luther and others; and it would certainly be unhistorical to say that the University of Louvain was a home of Protestant heresy. Upon that point the evidence is clear. As Mr. Marshall says, with a tinge of bitterness, on a later page: "the intolerant Realism which prevailed in the University prepared it for its rôle as the chief stronghold of anti-reformation learning later in the sixteenth century." Similar testimony is borne by Sir A. W. Ward in the Cambridge Modern History planned by Lord Acton: "The part which she was long to play in the intellectual culture of the country was determined by the identification of her interests with those of Church and Clergy—especially in consequence of the influence exercised by the monastic orders, Louvain's academical character was even more conservative than that of Cologne." Motley's denunciations of the University do but corroborate the evidence already given: he describes it as "reeking with pedantry," which was seen when Luther printed his denunciations of Rome. "Louvain doctors," said Motley, "denounce, Louvain hangmen burn the bitter blasphemous books."

It is noteworthy, too, that Louvain quickly won so high a position as a place of learning and education that its reputation may, without exaggeration, be described as European. This was partly due to the famous men who lectured there, or were otherwise connected with the University—men like Pope Adrian VI, Erasmus, Busleiden, Vives and others. But even more, perhaps, was it due to its system of competitive examinations, which remind us of that obtaining at the English universities, and gave so high a value to its degrees. In this system the candidates for the Mastership were placed in three classes—Rigorosi or honor-men, Transibiles or pass-men, Gratosi or those just allowed to go through, and a fourth class, containing those who were irredeemably ploughed. As a result, there was a saying current in the days of Erasmus that "no man could graduate in Louvain without knowledge, manners, age." And this has been confirmed by later writers. Thus Sir William Hamilton in his Discourses says: "The University of Louvain, long second only to that of Paris in the

number of its students and the celebrity of its teachers, and more comprehensive even than Paris in the subjects taught, was for several centuries famed . . . for the value of its degrees . . . but especially in Arts, because in this Faculty the principles of academic examination were most fully and most purely carried out."

Amid this variety of subjects, that of Law was the most famous, for it seems to have been the University's prepossession and interest. This subject of the position of the University might, had we space available, be illustrated at some length. But there is one gracious memory which is of an interest too close to the heart of Catholics of English speech to be passed over in silence. When the blow of the Reformation fell in England, the University showed itself hospitable to the English exiles and especially to the Irish students, many of whom found a home in the forty-two colleges that enjoyed university connection; and even till the destruction of the University in August last, burses for the training of Irish ecclesiastical students were contributed by the University from old funds. So numerous and illustrious were the men from Oxford and Cambridge who resorted to Louvain that, by the time of the Northern Rising in 1569, a school of Apologetics had been formed at Louvain which was making an effective attack on the Reformers at home. As Dr. Peter Guilday of the Catholic University of America has pointed out in his admirable *English Catholic Refugees on the Continent*: "The Apologetical works issued from Louvain between 1559-1575 had no doubt a paramount influence in strengthening the arms of the loyal Catholic leaders of the Northern Counties in the last gallant but hopeless stand against the intolerance which Protestant Englishmen of Elizabeth's day were showing towards the Catholic faith. Groups of exiles, such as the University professors and students from Cambridge and Oxford who were at Louvain, were more than equal to the task of refuting the Anglican divines, and we hear an echo of the consternation their literary work was causing in the Establishment in the frantic appeals which passed between London and Geneva . . . De Silva, the Spanish Ambassador in London, writing to Philip II, says that the books sent from Louvain had done incalculable good in spreading the growth of the Faith. In reply, the

King told his Ambassador how gratified he was with the Apologetic School of Louvain and urged him to forego no opportunity of encouraging and strengthening the work of the English exiles. The list of names connected with this work of defending the Faith includes Sander, Harpsfield, Harding, Allen, Stapleton, Marshall, Dormen, Rastall and others, whose works constitute the strongest breakwater Catholic scholars have ever made against Anglicanism." The hospitality then offered by the University and the town has never been forgotten by English Catholics; and not they only but the whole nation and those of their own speech across the sea in the United States are now returning it to Louvain's dispersed professors and students, rendered homeless by the destruction of last year.

This struggle, which brought Englishmen to shelter in Louvain and divided the nations of Western Europe into Catholics and Protestants, inevitably brought trouble to Louvain, which then, as now, was so close to the fighting line. It was besieged in 1542 by the Duke of Cleves; in 1572 the Prince of Orange appeared before it; and in 1599 the last "Joyous Entry" into the town was made by the Archduke Albert. In 1635 the combined hosts of French and Dutch were hurled from its gates during the Thirty Years War; a century later the Marshal de Saxe was defeated in his attempt to capture it for the French King. Then came Joseph of Austria's attempts at church reform in Belgium, amongst which was the transference of most of the Louvain Faculties to Brussels. The result was the revolution of Brabant, during which the University was suspended. Then, two years later, in 1792, the city was annexed by the French Republican Government; and after further swayings of the tide of war and revolution the University was abolished by an order from Paris in 1797 and the Rector sent to Cayenne. The revolutionists despoiled the churches but spared the town and its buildings. And so closed the University's first phase of life of nearly four hundred years.

For the second place we have to wait till the Consulate and the First Empire of France had passed away. In the rearrangements of Europe which had been the result of the Napoleonic wars, Belgium was cynically united to Holland. But in 1830

she tore herself violently away from this bond so unnaturally forced. With independence and freedom regained, and once again her own master, Belgium's traditional love of learning again reasserted itself, and there arose a demand for a University, at once national and Catholic, on the site of the ancient center of learning which had gone down in the troubles of the Revolution. Freedom of teaching was one of the principles of the new state, and taking advantage of that freedom the Belgian Bishops set to work by establishing a "*studium generale*" at Antwerp with the cordial approval of Pope Gregory XVI. Then in 1834 came an invitation from the Burgomaster of Louvain, William van Bockel, offering the use of the old Cloth Hall in that city for the purposes of the University, and thither in that year the Bishops gladly transferred their Institute or Academy. The change could not but bring renewed strength to this new national school. It gave it at once a link with the past and a tradition and a place in the national affection which nothing else could have produced, short of the long lapse of time and at least a century of hard-won and severely tested achievement.

And here it must be remembered that the revived University was no creation of the state. It was the child of the Catholic people of Belgium, of their zeal and love for learning and also of their readiness to make sacrifices for it. It was neither state created nor state endowed, but like the later Catholic University at Washington, was inaugurated, maintained and developed out of the free gifts of a Catholic people. In this splendid work rich and poor did their part, the rich by special foundations and rich and poor alike by generous contributions to the two collections made every year in all the churches throughout Belgium. Besides this, the curés have made house-to-house visitations so as to canvass the needs of the University and to enlist further contributions for its maintenance and development.

And those needs were inevitably enormous. For, from the first, the Bishops and the men who were their cooperators in the founding of the work were determined that the new establishment should be a real live university, abreast of the thought and the needs of the day, so that it could do its part in the raising up of the people and in contributing to their

welfare as a nation among the nations. Its beginning was made, under the circumstances, inevitably modest. But the seed was sown and watered, and God gave abundant increase in response to the self-sacrificing efforts of His people. With far-sighted wisdom it was determined that the University should be as far as possible a fully equipped modern university. Gradually faculty was added to faculty, so that the variety of subjects taught became truly remarkable. Besides, as of old, the Faculties of Theology, Philosophy, Law, History and Medicine, there was a modern side which included Schools of Engineering and Agriculture, Eastern Languages and the whole catalogue of the physical sciences, whilst thirty periodicals were published, which, by exchanging with a thousand others of similar character from every civilized country, carried abroad the learning of Louvain. Laboratories were built and equipped with every appliance and museums and libraries were formed which placed Louvain in the front rank of modern universities, and made it certainly the premier Catholic University of the world.

With such widening opportunities offered to its students, one can well understand how the University, whilst it still remained thoroughly national in its character and purpose, gradually became international in its membership. Beginning in 1834 with no more than 80 students—a number which is exceeded by any fairly successful local college or school—its membership grew very quickly. At its silver jubilee the number of students had risen to 800 and the year before last it had 3,000 students on its rolls, which is about the membership of the University of Cambridge. These figures will give the reader some idea of the strain which the growth of the University and its ever-rising standard of efficiency put upon the efforts of the people of Belgium. There were times when the strain was particularly heavy, when deficits faced the University authorities. But still, in difficult as in more prosperous days, the Bishops stood by the University and succeeded in obtaining, in emergencies, the necessary funds either by special appeals to the wealthy or by the allocation of monies in their own disposal.

Not least among the factors by which the University's success was prepared and achieved was its system of studies, ex-

aminations and degrees. As we have already pointed out, the standard aimed at and maintained throughout its three-quarters of a century of life has been uniformly high. Independent of the state, its administration and teaching were untrammelled by the red tape of bureaucracy or the paltering necessity for vote-catching in the constituencies. Studies could be professional, as at Oxford for a "pass," or they could be more strictly scientific with the object of specializing or research.

As to the diplomas, they were won by efficient work, and the degrees were conferred by the University. It is noteworthy, too, that, as Mr. Rashdall points out, in the "revived University of Louvain a nearer approach to the college life of Oxford and Cambridge may be found than is to be met with elsewhere on the continent of Europe, while Louvain preserves or has revived the full graduation ceremonial which had disappeared everywhere else north of the Pyrenees."

Into the work achieved by the revived University this brief survey of its history can scarcely be expected to enter. And, indeed, the subject would need an article to itself, and even so would have an inevitable tendency to become a mere litany of names. Still, however, one can scarcely omit to mention such names as Charles Perrin in connection with economic studies, or that of de Harlez, who did so much for Oriental studies. Then there were masters like Van Beneden in zoology, Poussin in geology, Schwann in anatomy and writers like Jungmann and Lamy in theology. There is another name, too, which cannot at such a moment be passed over, that of the present Primate of Belgium, whose famous pastoral is the greatest and noblest utterance which the European war has yet evoked. Until he was suddenly called away from his study to the See of Malines, Cardinal Mercier's life had been identified as student and professor with the University of Louvain. With his clear insight into the needs of the day, this brilliant professor fully and even enthusiastically recognized the need for the modernization or application of Scholastic Philosophy to the thought of the time. Thus it was that when Pope Leo XIII was contemplating his scheme for the propagation of the study of Thomistic Philosophy, Professor Mercier was summoned to Rome. At the request of that great Pope, he sketched out a program of philosophical study which was approved and

adopted and which he successfully carried out in his own university, where he established the Institute of Thomistic Philosophy. For this a special staff of professors was selected and an elaborate range of buildings erected largely at the expense of the Pope himself. Cardinal Mercier thus came to be regarded as the creator of what is known as Neo-Scholasticism, and by his books a man of world-wide reputation long before he was placed in light that beats upon the primatial throne of Malines.

From these few facts it will be seen that the plan of the broad-minded prelates who laid the foundations of the revived university so wide and deep, by reverent observance of the past and careful preparation for the present, proved as fruitful as the most sanguine could have hoped. Students flocked to its halls and returned to their homes and worked in their freedom-loving communities in the spirit which they had imbibed at Louvain. In this way the University could not fail to have an almost incalculable effect on the influence and standing of Catholics in Belgium.

On this point we may best quote the testimony of a writer in the *British Review*. Speaking of the University which is now, alas, destroyed, he says: "It is a source of incalculable strength to the Catholic body. In nearly every town and village of Belgium are to be found a group of professional men who have obtained their degrees and diplomas at the Catholic University. Among all the leading officers of state, too, there are many Cabinet Ministers, judges and administrative chiefs who are proud of their Louvain doctorates. As a result, the Catholics form a more united and compact body in Belgium than in any other country of Europe. There is much to be said for the consolidating work of the Centre Party in Germany, but German Catholics lack the support and enlightenment of a distinctively Catholic University."

The Bishop of Salford, the Rt. Rev. L. C. Casartelli, D.D., who as student and professor at Louvain was a colleague of Cardinal Mercier, is to the same effect. In a public lecture given at the Salford Hippodrome, his Lordship said that many supposed, because the University was a Catholic institution, it was largely, if not purely, theological. So far, however, was that from being the case that out of some 3,000 students in the

last academic year there were only 96 in theology, and of the professional staff of some 200, only 19 were professors of theology. And his Lordship went on to state his opinion that the prosperity of modern Belgium was, to a great extent, owing to the constant stream of highly educated young men who were turned out year by year from the University to form the thinking and governing classes of the country.

In conclusion, a word may be said concerning the splendid library of the University which is now no more. Like other medieval universities, Louvain was in its beginnings dependent on the good will of others for the loan of buildings and books. For the past two centuries of its existence the University had to depend on the libraries of its colleges and of the religious houses in the city. Putianus had declared that until it had a public library of its own, it would never be a true university. The nucleus of such a library was provided by the benefaction of books bequeathed in 1627 by Lawrence Beyerlinck, Arch-priest of Antwerp, to his Alma Mater, which was added to by later benefactors. The library was first organized by Cornelius Jansenius, Bishop of Ypres, but a period of difficulty followed until 1719, when Rega, the Rector of the University, re-organized the library and secured its future by transferring it from the Halles to a building erected above and fitted with splendid carved wood work of oak supplied from the land of some of the great abbeys of Europe. Additional collections of books then flowed in. The building had to be enlarged. During the Revolution the library suffered badly, but after the war of independence the city, in 1830, claimed and obtained the library as municipal property. Four years later, however, on the refoundation of the University, the city placed the library at the disposal of the University. At the time of its destruction by the Germans, the library contained nearly 250,000 printed volumes with hundreds of precious manuscripts and *incunabula*. For two years before the fatal day in August last Professor Delannoy had been engaged in a thorough examination of these last and had brought to light a number of unexpected and precious treasures. He had also been at work upon a catalogue which was nearly finished when it perished in the same conflagration as the books it recorded. As to the completeness of the destruction, there can be no

doubt. "Of these many valuable collections" (of Archives) said the Bishop of Salford, in an article in the *Manchester Guardian*, "absolutely nothing remains. Efforts have been made since the sack of Louvain to try to discover some remnants underneath the library and in the cellars, but not even a single leaf has been found amid the black and charred debris. Indeed, considering the difficulty of burning large masses of paper, it is concluded that the contents of the library must have been deliberately destroyed by the use of explosive grenades, while the building itself, as is known, has been completely shattered to fragments by the bombardment." What a sad illustration of the old dictum of the poet, "*Habent sua fata libelli.*"

University and library are no more; its students are scattered over the seas where a generous hospitality has been extended to them by universities whose lines are cast in less difficult places. For the moment they are exiles, or rather guests whom their hosts are delighted to honor. There they await a happier day when, "the fear of enemies being removed, the times, by God's protection, may be peaceable," and the work of reconstruction may be begun. All is to make, but it will be done, as it was in 1834, though under greater difficulties.

London, Eng.

J. B. MILBURN.

MUSIC IN THE ELEMENTARY SCHOOL

Music is the only subject that is at present taught uninterruptedly throughout the eight grades of the elementary public schools of the United States. This is a rather startling fact, when it is remembered that up to a few years ago music was not taught regularly in any of the grades of the elementary public schools. Nor is the full extent of this change sufficiently indicated by the statement which we have just made. From statistics compiled by the Bureau of Education in 1914,¹ it would appear that from 60 to 150 minutes a week are devoted to class instruction in music, the average for all the grades throughout the country being about 100 minutes. When the extra time spent in preparing songs for Commencement exercises, the marches played for assembling and dismissing school, etc., is taken into account, it is found that two and one half hours per week, or 10 per cent of the entire school time, is devoted to music. We have no statistics on the matter covering the facts in our Catholic schools, but it is to be presumed that they are not behind the public schools in a matter of this kind.

When the attention of a French educator, who is in this country at the present time studying our methods and practices, was called to this large allotment of time to music, much surprise was manifested. And, indeed, it is a matter of surprise, particularly when we remember how complete the movement has become in the short span since music teaching was regarded by the public as one of the fads. The school is one of our most conservative social institutions. Our teachers, for the most part, are withdrawn from the advanced zone, where social change is taking place most rapidly, and hence it usually takes more than one generation to bring the adult attitude into the schoolroom. But it should be noted that the adult attitude does inevitably reach the school, and, when it does, it brings about the requisite adjustments sometimes all too swiftly. The change of attitude under consideration, however, can hardly

¹ Music in the Public Schools: U. S. Bureau of Education, 1914. No. 133.

be said to be a reflex of the adult attitude, for the older generation in our midst have little musical accomplishment. Nor does music enter into the serious business of life, in shop or factory, and in the home, when music does enter, it is usually in the form of mechanical contrivances. Whence, then, arises the pressure which compels the schools to yield so large a proportion of their limited time to the teaching of music?

The rise of the movement for vocational training may be readily traced to the demands of our growing manufacturing interests. Adult occupation and economic need very naturally turn to the school for relief and assistance. But the demand for music teaching has nothing whatever to do with the industries or economic needs of the time. If an adult occupation calls for music in the schools, it is the adult's leisure occupation, and this undoubtedly furnishes a partial explanation of our school practice. Of course, this demand of leisure upon education is not new. It bulked very large in ages that have passed, and might, indeed, be said to have occupied a central position in the education of the aristocracy or the leisure classes. We have come to look upon this type of education as cultural education. It was an education for life rather than for the conquest of material nature and for the hoarding of wealth, and this position might still be defended with the best of arguments. But this type of education was not employed for the masses. In their case utility was the keynote. Protestant reformers urged the teaching of reading, so that the children of the people might be able to read the Bible and thus save their souls. They were taught arithmetic so that they might take care of their earthly possessions, and writing found its place in the schools for similar reasons. Cultural education, in those days at least, was regarded as appropriate only for children that were not destined to spend their lives in toil or gainful occupations. In a democracy such as ours we have no leisure class, no class of children whose future is shut off from toil and gain. The god Mammon receives well-nigh universal worship. In the case of the overwhelming majority of our people, at least, the demand of the school is for things that will help the class most to early efficiency in money-getting. This state of affairs makes the growth of musical education in our schools all the more surprising.

The real explanation will be found in the spread of psychological doctrines, which is so marked a feature of our recent progress. From the dawn of human history down to almost our own day man's emotional nature found exercise and expression in his normal occupations. Competition with his fellow-man, individual trade and barter, skill in the handling of tools before an audience of friends and acquaintances continued to develop what was begun in the hunt or the chase. As we passed from a tool to a machine age, however, all this was changed. Man's bread-winning was rapidly shorn of all emotional content. It was narrowed until he has come to occupy the position of a mere cog in the vast wheels of industry. Hour after hour, day after day, year in and year out, he is expected to stand at his machine and constantly repeat the few simple automatic movements called for to control the machine which cuts the upper of a shoe or drives the pegs in its sole. He no longer knows nor cares for the various items that enter into the making of the perfect shoe. These occupations have been observed to cripple men's souls and shrink them so that the man ceases to be a normal member of the human family. Some few years ago the present writer was earnestly urged to prepare a paper to be read before a large manufacturing association in the hope that he might be able to suggest remedies for an evil that was all too plainly discernible. But the disease is deep-rooted and the remedy, to be effective, must be equally penetrating.

Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep well-springs of life lie in affective consciousness. The emotion and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society.

It is to the recognition of this fact that the teaching of music in our elementary schools is indebted for most of the time and energy now expended upon it. Since the occupations of the adult no longer provide channels for adequate emotional expression, and the home life of the child no longer provides adequate means for emotional cultivation, society is called upon to provide opportunities for the emotional life of her people during their hours of leisure, and she is obliged also to provide through her schools for adequate emotional training.

Mr. David C. Taylor has recently presented an excellent summary of the need for musical education in our schools, and of the reasons which led to its recent introduction: "In fact our whole social environment has changed completely in the past twenty-five years. The present industrial civilization is entirely different from anything that the world has ever known before. We live in a new world. Formal education is called upon to prepare children for new conditions of life. Some aspects of the change that has taken place are indeed evident at the first glance. The reason for the introduction of courses in manual and vocational training, cookery, sewing, etc., is readily seen. But with music the reason is by no means so easy to assign. Since the study itself is unpractical, the need for it does not lie on the surface of things. Conditions of living have changed in many matters which are not directly practical. We must look beneath the surface of physical things to find a reason why music is so vitally needed in education and to see how our spiritual and emotional life is affected by the changed conditions.

"In preparing the children for life in the world, earlier educational systems had to consider little more than the training of the mind. Everything else was provided for by the agencies outside the school. Nowadays, the school is expected to cover a much wider field and its problems are vastly more complex. One problem in particular is new to this generation—the training of the emotional nature. This is a peculiar demand, which has been imposed upon us by the rise of industrialism. To fit the child for an orderly and well-conducted life, his emotional nature must now receive a systematic training. There is an inner activity entirely distinct from the intellectual processes of the mind—the emotional life. Modern

conditions oblige education to take account of the emotional life and to provide for its proper regulation.

"We often hear it said that present conditions of life allow little scope to the emotional nature. Everyone has his work to do, and that work is of a kind that makes unceasing demands on his mental activities. With their minds held close to their daily tasks, people cannot afford to give free play to their feelings. Every child that leaves our schools will be called on to do his share in the world's work. His duties will be too exacting to permit the indulgence of his emotions.

"This is a necessary feature of our industrial civilization. But it is entirely different from former conditions of life. Moreover, our present system of life contains something utterly repugnant to some of our deepest and most powerful instincts. Our industrial era is beyond a doubt the greatest collective achievement of mankind. The world is better fed, better clothed, and better housed than ever before. Yet there is something lacking. We have an instinctive longing for a form of inner activities which mankind enjoyed in all former ages, but which is denied to us now in our working hours.

"There is no need of defining in precise terms what is meant by this activity of emotional nature. We all know the inward stirring that comes from healthful, happy activity of any kind. A brisk walk on a frosty day or a delightful sail on a breezy lake normally gives us this undefinable sense of inner well-being. All our interests, pleasures, and enthusiasms have this accompaniment. Life is warm, glowing, and radiant when our faculties are engaged in any occupation which, by its pleasure or interest, makes a strong appeal to us. This inner activity is purely emotional in nature. It may be identified with some precise emotional state, such as love, joy, triumph. Or, equally well, it may be undefined in character, without taking on any precise color or outline. In either case the sense of spiritual expansion and well being is very much the same."²

This truth, expressed so clearly by Mr. Taylor, has forced its way in a rather inarticulate and subconscious form into the community consciousness and into the work of our schools. Man is not content to let his emotional nature atrophy, for he

² Taylor: *The Melodic Method in School Music*. New York, 1918, p. 3 ff.

recognizes instinctively that it is immeasurably more precious than the results of any of his intellectual or constructive achievements. He experiences a shock at the mere thought of bartering love for money. But it is not merely his judgment that is at stake as he compares the values in the emotional life of his forbears with the physical possessions which he now enjoys. The emotions continue to well up in his own breast, and continue to demand room in his life and adequate expression. "Under the environment in which the human instincts were formed, the work by which man wrested his living from nature provided a constant emotional stimulus. In his hunting and fishing, in his hiding from deadly foes or his stealthy attacks on them, primitive man experienced a never-ceasing glow of feeling. This inner glow and warmth became fused with every activity. How different from the cold mental and mechanical processes which now make up a day's work! Yet human nature is exactly the same now as it was then, and the instinctive need of emotional activities is just as pressing."³

In this connection the Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service from the earliest days sought to arouse, to cultivate and to uplift the emotions of her children. It is for this that she directed her children to dedicate their highest skill and their most precious possessions to the building of church edifices which would warm into life every noble emotion and feeling of the worshipper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High. The Catholic shrinks from the cold, grey walls of a Scottish kirk, and from the auditorium in which the intellectual discourses of the Unitarian masquerade as divine worship.

³ *Ibid.*, 6.

But it is not only the Catholic that revolts against the banishing of emotion from religious worship. The children of the Reformation themselves were restless under this deprivation, and time after time they broke away from their intellectual leaders to establish forms of religious service which would give some play to their emotional life. Thus Protestantism, having lost its balance between the emotional and the rational nature, has continued to swing from extreme to extreme, until in our day it has lost most of its vitality and its power to direct the lives of men in the ways of salvation.

For two thousand years the Church has drawn upon her resources to cultivate the emotions of her children and to lead them Sunday after Sunday into the highest forms of beneficent expression. Nor does she restrain her influence and confine it within the Sabbath Day. Where she is not prevented by her enemies, her feasts and solemn processions are scattered through the year with a restrained profusion which marks the seasons and consecrates them in the life of the toiler. Thrice a day her Angelus awakens in their breasts tender emotions evoked by the contemplation of Mary in the presence of the angel who announced to her the end of the long night of waiting and the dawn of the wonderful day of redemption. Thrice a day she calls upon her children to lift up their eyes from earth, and with hearts glowing with purest emotion, to join with the angelic choir in homage to the highest embodiment of purity and obedience as she enjoys the full reward of a life transfigured by emotion.

The Catholic, therefore, needs not to be told that education must not be confined to the practical and the intellectual sides of life, but that it must lay hold of the emotions and cultivate them and direct them at every stage in the child's development.

Our state schools are forced to recognize the truth of this position, while they are denied the tremendous resources available in the Catholic schools. Mr. Taylor confines his view to the state school, and makes an honest endeavor to meet the situation. His book should be studied by all who are interested in the problem. We venture to add here a further quotation from it, as it is as clear a presentation as may be found in our current educational literature:

"What is the world to do? Its emotional nature demands an outlet, but its environment does not afford this outlet in its workaday activities. Short of changing the environment or changing human nature—both downright impossible—the only thing to do is to take advantage of every opportunity for emotional activity afforded by life as it is. That is exactly what the world tries to do, as best it can. But the situation is so new that the world has not yet learned to adapt itself perfectly to the change. One of the pressing tasks of education is met here. It is our duty to fit our future citizens for the environment in which they will be placed. To this end we must train them to find a healthy outlet for the imperious demands of their emotional natures.

"These demands are indeed imperious. The emotional nature will not submit to being entirely suppressed. When it is denied all healthful activity, it will sooner or later break forth violently. Serious disorders of conduct are then inevitable. This is one of the great perils of our exclusively industrial civilization. Strikes, violence, drink, vice, disorder of every kind are sure to occur where people are condemned to a life of unrelieved toil. What we as educators are called on to produce is the type of citizen who does his day's work regularly and steadily with no recurring interruptions due to outbreaks of rebellious spirit. Our whole community life demands that kind of citizenship. We cannot fashion it by a system of education which seeks to repress the instinctive need of emotional activity. On the contrary, we must recognize the need, and train our pupils to take advantage of the means for its fulfillment which our community life now offers.

"The overwhelming majority of people are forced to find their emotional outlet in the pleasures and occupations of their leisure time. Comparatively few of us are so happily placed that our daily tasks afford the outlet. The glow of enthusiasm is indeed felt by the novelist creating his characters and plot, the inventor eager to perfect a valuable device, and the lawyer pleading his case. But it is work of an entirely different kind to add endless columns of figures, measure yards of cloth, or stick pieces of metal into a machine one after another. Work of the latter kind—drudgery as a means of livelihood—falls to the lot of most people. Education must provide the emotional outlet for the great mass of workers.

"All the amusements in which the working world indulges have been instinctively designed for the purpose of affording emotional exercise. Dancing, the oldest amusement of a distinctly emotional type, owes its astounding present vogue to its potency in this direction. Athletics and outdoor sports of every kind allow modern man to live over again the emotional experiences of the hunting and fighting stage. The universal craze for moving pictures is another evidence of the popular hunger for something to stir the feelings. Social divergence, reading, the theatre, gambling, card-playing, politics—the list could be enlarged indefinitely. Finally, the most important on the cultural side, art in every form, derives its value from its direct and powerful emotional appeal.

"Consistent good conduct is impossible without a normally regulated emotional activity. Denied this in their daily work, people are obliged to find an outlet in their enthusiasms and pleasures. Any form of amusement is better than complete starvation of the emotions. But it would be a great mistake to believe that all forms of enjoyment are equally beneficial. Broadly speaking, we may say that all amusements and other leisure occupations fall into two general classes. One class is upbuilding and regulating, the other is demoralizing and degrading. It is everywhere recognized that pleasures which are associated with gambling, rowdyism, vulgarity, and dissipation are a detriment to community well-being. Laws have been passed in many states against horse-racing (or rather against gambling, for which it is conducted), against cock-fighting, pugilism, of the more brutal sort, and other questionable amusements. That these things tend to lower the moral tone of those who indulge in them is generally understood. Another type of demoralizing amusement is seen in the craze for sensationalism, the love of scandal, the feverish devotion to the yellow journals, the lewd jest, the low theatrical show, and the lurid moving pictures—vulgarity, in short, in all its forms and manifestations. These are all types of indulgence in unhealthy emotional stimulants. They are all objectionable from the point of view of community welfare. Their effect might be described as emotional dissipation. They afford inner activity, though of a disturbing kind. Unhealthy and unregulated emotional activity always expresses itself in disordered conduct.

"Far different is the effect of those enjoyments which afford an exercise of the higher emotions. These are in the best sense a recreation; they daily create anew the love of order, the sense of duty, the spirit of cheerful application. Pleasures and leisure occupations of the desirable kind act as an emotional regulator. Under modern conditions they are essential to good conduct.

"It is coming to be recognized that the community has an interest in providing healthful amusements for the people. Parks and playgrounds, public libraries and recreation centers,—all are maintained for this purpose. But it not enough to provide people with the opportunities for beneficial recreation. They must also be provided with the taste and the ability to enjoy them."⁴

Non-Catholics frequently misunderstand the policy of the Church in maintaining a celibate clergy and in encouraging celibate religious communities of men and women. They seem to take it for granted that the Church places her ban upon the love which leads to marriage and that she denies to all who enter her ministry or her special service any exercise of or outlet for this emotion, and conclude, rightly enough, that emotions which are not given a legitimate outlet must inevitably find expression in evil deeds. The conclusion follows from their premise, but their premise is false. Instead of placing her ban on the married state, the Church consecrates it by sacramental grace, and, if she denies marriage to her clergy and to those who enter her religious communities, this denial does not spring from any failure on her part to appreciate the love of husband for wife or of wife for husband. Indeed, it is through such love that she seeks to make known to man the relationship which exists between Christ and His Church. The Church treasures all natural and normal human emotions. She cultivates them and, in the case of those whom she calls to her special service, she sublimates the deepest and strongest emotions of their nature for the attainment of high purposes. The love which would have gone out to wife and children she does not seek to eradicate or to suppress, but, on the contrary, she develops it and purifies it and utilizes it in full measure on

⁴ *Ibid.*, 7.

the high plane of love for fellow-man, zeal for the salvation of souls, and, finally, she lifts it up and transfigures it into the glowing love of God. That she has not always succeeded to the full measure of her desire in this great endeavor was to be expected. But what she has achieved through this policy stands out as the most glorious page in the history of mankind.

The state schools which may not call upon the resources of religion must, nevertheless, do everything possible to meet the grave situation arising out of the neglected and disordered emotions of the masses. They must endeavor to prevent the serious disorder which at present threatens the whole world. The teaching of music is one of the means which these schools are employing. That it is inadequate, however helpful, is the conviction of many thoughtful educators. Would the Church, through the aid of music alone, have been able to correct the disorders of Pagan Rome or the lusts of Attila and his horde of Huns? The teachers in our schools should realize the mighty task that they are called upon to perform in correcting and governing the emotional life of the generation that is about to come on the public stage, and they must neglect no means or method that will aid them in this effort. Music is probably the most effective means at their disposal. But the teacher in the Catholic school, while relying upon the teaching of music to the fullest extent justified by the teaching of psychology and experience, will place her chief reliance upon the teachings and the practices of our holy religion. In so doing she will not neglect the cultivation or the sublimation of the child's emotional life.

THOMAS EDWARD SHIELDS.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the Movement Toward Vocational Education in State Schools

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.²⁸ The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.²⁹ The great object lessons of

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

²⁸ Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

²⁹ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the

school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a readjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.³⁰

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations; and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.³¹ Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.³²

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility

³⁰ Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

³¹ Dewey, John, *Democracy and Education*. New York, 1916, p. 114.

³² Bulletin, 1916. No. 21, *Vocational Secondary Education*. Washington, D. C., p. 11.

of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.³³ These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.³⁴

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.³⁵

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This com-

³³ *Ibid.*, pp. 94-95.

³⁴ *Ibid.*, p. 62.

³⁵ *Ibid.*, p. 55.

mittee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.³⁶ This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence, and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.³⁷

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.³⁸

An Outline of the Vocational Guidance Movement

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which

³⁶ *Ibid.*, pp. 21-22.

³⁷ *Ibid.*, p. 11.

³⁸ *Twenty-fifth Annual Report of the Commission of Labor, 1910*, pp. 544-583.

does not appeal to them. While necessity may keep such individuals from seeking other and more congenial employment, the motive which prompted them to undertake the repulsive occupation will not restrain their ill-will nor prevent them from evading or slighting their duties.³⁹ For this reason many educators and social workers are convinced that vocational guidance is of greater importance than vocational training. The object of vocational guidance is not to help the child to find work, nor to prescribe an occupation for him; but rather to direct the child to such work as he seems best fitted to do both by nature and training.⁴⁰

In 1909 a Vocation Bureau was established in Boston for the public high school students. The express aims of this bureau were: 1. To secure thoughtful consideration, on the part of parents, pupils and teachers, of the importance of a life career motive. 2. To assist in every possible way in placing pupils in some remunerative work when leaving school. 3. To keep in touch with them thereafter, suggesting means of improvement and watching the advancement of those who need such aid.⁴¹

The vocational guidance movement, like the general movement for vocational education, has its origin in the solicitude for the large number of children who leave school with very little training and who consequently face a market for unskilled labor only. There are other associations that work along similar lines and that have achieved notable results. Prominent among these are the Trade Extension League, the Y. M. C. A., the University Extension Course and Church Extension Committees. Many schools invite to their commencement exercises lecturers who aim to direct the attention of the pupils and especially of the graduates, to the question of choosing and preparing for an occupation.⁴² There has been rapid progress in the vocational guidance movement and a decided change in its method. "Not so long ago it meant finding a job for the individual in a certain industry." Now it is "transformed largely into an effort to keep boys and girls out of the industries, by convincing them and their parents of the

³⁹ Dewey, John, *Democracy and Education*, p. 370.

⁴⁰ Bloomfield, Meyer, *Vocational Guidance*—Introduction xiii.

⁴¹ *Ibid.*, chap. 3, pp. 32-33.

⁴² Cooley, Edwin G., *Vocational Education in Europe*, Chicago, 1912, pp. 101-104.

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value of further schooling, at least until there is available a fund of more definite knowledge of the industries into which it is proposed to send children."⁴³ Even in the brief period of six years much valuable information has been gained in the department of educational endeavor. It is evident that no one can properly select an occupation for the child, but he may be assisted materially by the counsellor who can point out the advantages and disadvantages of each occupation, who knows the requirements of the trade, and has some ability to judge whether or not the child is prepared to fill the position, or to advise means of acquiring the necessary preparation. "We must plan how we may prevent from lapsing to unskilled labor the half-educated boys who leave school at about fourteen, many with vocational tendencies but without sufficient intellectual interests to carry them on further than the point at which the school has left them."⁴⁴ Meyer Bloomfield expresses the same view from a commercial standpoint: "Authorities should be empowered to deal with abuse and misapplication of the expensively trained product."⁴⁵

While this movement is still in its early stage of development it would be unwise to expect of it more than monitory vocational guidance. Both the child and his parents are to be led to consider the matter, the child's taste and abilities are to be studied, information regarding occupations is to be extended, and means for acquiring the proper training should be indicated to the child. A very important service can be rendered to him by directing his attention to the problem of choosing a life-work and to the data that have any bearing on its solution.⁴⁶

One of the most important considerations that should prompt the choice of an occupation has been almost totally ignored by the average child. A study of boys and girls of the upper grammar grades, made for the purpose of ascertaining their choice of vocation and the reason for that choice, showed that they were usually influenced by personal preference or general

⁴³ Bowden, Wm. T., "Progress in Vocational Education," *Education Report*, 1913, Vol. 1, p. 256.

⁴⁴ Partridge, G. E., *Genetic Philosophy of Education*, p. 139.

⁴⁵ Bloomfield, Meyer, *Vocational Education*, p. 23.

⁴⁶ Bowden, Wm. T., *Progress in Vocational Education*, 1915, Vol. 1, p. 264.

liking for a given occupation. Less frequently the wish of parents, or the desire to help the parents determined their choice. Rarely was aptitude for work mentioned as a reason for selecting a certain vocation, and where this was the case some work had already been done in the regular course.⁴⁷ Yet aptitude for work is necessary to insure efficiency and joy in work, to stimulate further endeavor in a successful career.

It is difficult to determine for what kind of work the child may have aptitude unless observation can be made upon work that has been undertaken. Gillette advocates that a large part of the information that is given in the school should be made to bear on the future calling.⁴⁸ The variety of occupations into which the children may enter makes this suggestion scarcely applicable to any schools but such as are in a locality where but very few pursuits are offered. And even then it is doubtful whether it is wise to ignore the many other occupations that the child may choose from a wider field.⁴⁹ A fair means of judging the aptitude of children is by the interest they exhibit in certain lines of work. Therefore one phase of the vocational guidance movement is to supply material that is calculated to arouse interest. For this purpose the Vocation Bureau of Boston issues a number of bulletins treating of all the phases of those occupations which are most likely to be chosen.⁵⁰ These are distributed freely among the children who are encouraged to read them; biographies are recommended as an incentive to the ambition of youth; magazines that treat of vocational education and manual training are found useful aids in stimulating the child's mind in regard to his future work. Excursions to shops and factories of the neighborhood, debates and discussions concerning the advantages and disadvantages of various occupations are suggested as a means of arousing interest and as an aid to select an agreeable career. Questionnaires concerning the pupil's ambitions, abilities, interests, and characteristics, when answered by the pupil, even if he is not conscious of the reason for which they

⁴⁷ Goldwasser, I. E., "Shall Elective Courses Be Established?" *The Psychological Clinic*, Vol. 7, June, 1914, p. 214.

⁴⁸ Gillette, John M., *Vocational Education*, p. 247.

⁴⁹ Ayres, L. P., "Studies in Occupations," *Vocational Guidance*, 1914, No. 14, p. 30.

⁵⁰ *Twenty-fifth Annual Report of the Commission of Labor*, 1910, p. 425.

were asked, serve as a guide to the vocation counsellor and enable him to suggest a general type of vocation with a fair degree of accuracy.⁵¹

To be successful the vocational guidance movement must have the cooperation of parents, social workers, teachers and employers. If these work in harmony and disinterestedly, the best possible chance can be offered to the children in whom their interest is centered. It will require time and patient discussion to secure a consensus of opinion and to work out a program that will receive general assent, since there are many views, each representing elements of value.⁵² On this question L. P. Ayres says: "If we are to engage in vocational guidance our first and greatest need is a basis of fact for our own guidance. The kind of vocational guidance that many of our children need is the kind that will guide them to stay in school a few years longer, and the kind of vocational guidance that our schools most need is the kind that will carry the children forward through the grades further and faster."⁵³

The work of the vocation counsellor is delicate and difficult, since it calls for exceptional qualities of intelligence. The Women's Educational and Industrial Union, Boston, has provided a year's program for those who are preparing themselves for work in this field. The course is offered especially to college graduates and experienced teachers, and includes research as to industrial opportunities, economics, statistics, observation and practice.⁵⁴ One who undertakes to guide children in their choice of vocation is expected to have certain qualifications. According to the opinion of Frederick Bonsor, the first of these is a thorough knowledge of the vocational world, especially of the industries of that locality in which the children will most probably spend their lives. This knowledge of the vocational world should be supplemented by intimate knowledge of the people and their needs. To be successful the vocation counsellor must have the confidence of children, parents and employers. He must have their cooperation which he can obtain

⁵¹ *Ibid.*, p. 411.

⁵² Mead, Geo. H., *The Larger Educational Bearings of Vocational Education*, Bulletin No. 14, 1914, p. 22.

⁵³ Ayres, L. P., *Studies in Occupations*, Bulletin No. 14, 1914, p. 30.

⁵⁴ Arnold, S. L., *Vocation Guidance*, Bulletin No. 14, 1914, p. 90.

only by being in sympathy with them; and he will gain their confidence only when they know that he is familiar with the conditions of the laborers. The second qualification is experience along these, or similar lines. It is for this reason that teachers and others who have previously directed the young are preferred for this work. Besides a knowledge of the child, the counsellor must have a knowledge of the living conditions and congestion of population, of child labor and factory laws. Then, thirdly, the personality of the vocation counsellor is important. A great deal of tact is required of a person who undertakes a work in which he must deal with such a variety of characters, youths and adults, children and parents, teachers and employers. He must be able to meet occasions with promptness and decision, yet with tact and human sympathy. As a fourth qualification he should have a capacity for constructive research. Conditions are unceasingly changing, and unless the vocation counsellor is able to follow the alterations in his environment and knows how to draw knowledge from these changes which will serve to guide him in his future work, the aim of vocational guidance will not be realized. While the whole process is still in its initial stage, this last qualification is especially necessary.⁵⁵

Teachers are expected to help in making the work of the vocation bureau more efficient by giving to the counsellor the benefit of their experience. They are urged to stimulate in their pupils the consideration of their future career, to supply them with the proper material for reading, and to ascertain by direct inquiry and indirectly by means of their work in composition, their tastes and aptitudes. "The ideal plan of articulating the several elements which have been treated would be to group and fuse all the various factors about the thought of vocation which would serve as center or core of the school program."⁵⁶

Some writers advocate early information on matters pertaining to vocation but others see in this a serious danger for the growing child, for as early specialization effectually

⁵⁵ Bonnor, F. G., "Necessity of Professional Training for Vocation Counseling," *Vocational Guidance*, Bulletin No. 14, 1914, p. 37; also Bowden, Wm. T., *Education Report*, 1915, pp. 264-265.

⁵⁶ Gillette, John M., *Vocational Education*, p. 247.

hinders the discovery of personal aptitudes and the development of latent powers in the child, so all that tends to early specialization is undesirable. Besides it is a serious mistake to train individuals for efficiency in a definite line of work, since especially at the present time there are abrupt and sudden changes in the industries, as new ones arise and old ones are revolutionized.⁵⁷ Overspecialization is the cause of unemployment and of inability to meet changed conditions; this may become just as detrimental to the individual and society as the lack of any development of skill. The failure of Oriental education, which had such a fair beginning in the control of nature, was caused by the effort to suppress the individual, hampering his development, and making progress practically impossible.⁵⁸ A similar condition would be brought about by too early specialization, therefore the earlier preparation for vocation must be indirect, rather than direct, or it will defeat its own purpose.

Though at the present time there is no unanimity on this question, the majority who have devoted their time and energy to a study of the situation recommend a broad and liberal education up to the age of fourteen in order to insure general vocational development. Nevertheless it is urged that the curriculum provide for vocational enlightenment before this age is reached. Manual training is considered to be sufficient to lay the foundation of trade dexterity and trade intelligence, because basic skill, whether mental or motor, is acquired early in life.⁵⁹ Just how to keep the proper balance between the informal and the formal, the incidental and the intentional, modes of education is one of the weightiest problems with which the philosophy of education has to cope.⁶⁰

John Dewey says that "To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling." Since in his opinion "it is the business of education to discover what each

⁵⁷ Dewey, John, *Democracy and Education*. New York, 1916, p. 135.

⁵⁸ Graves, F. P., *History of Education*. New York, 1909, p. 108.

⁵⁹ Weeks, Ruth M., *The People's School*. Boston, 1912, p. 173.

⁶⁰ Dewey, John, *Democracy and Education*, p. 10.

person is good for, and to train him to mastery of that mode of excellence, because such development would also secure the fulfillment of social needs in the most harmonious way,"⁶¹ the task devolving upon the school is no light one. A readjustment of the present curriculum is imperative in order to meet the situation. Whether the present school system may be readjusted by a gradual transformation preserving the informational, the cultural, and the disciplinary features which they now possess, or whether a sudden and complete readjustment should be made, is at the present time an undecided, though much debated, question.⁶²

(To be continued)

⁶¹ *Ibid.*, p. 360.

⁶² Gillette, John M., *Vocational Education*, p. 13; also Dewey, John, *Democracy and Education*, p. 368.

SELF-DETERMINATION FOR IRELAND

November 30, 1918.

THE HONORABLE WOODROW WILSON,
President of the United States.

YOUR EXCELLENCY:

You are about to depart for Europe, to be at the Peace Conference what you were during the trying days of war—the spokesman and the interpreter of the lovers of liberty in every land. The burden now rests upon you of giving practical application to the principles of justice and fair dealing among nations which, as expounded in your many noble utterances, have made our country more than ever in its history the symbol of hope to all oppressed nations. Wherefore, we, the Rector and Faculties of the Catholic University of America, take this opportunity to address you and to ask respectfully that in this historic gathering you be the spokesman for the immemorial national rights of Ireland. Your influence will certainly go far toward a final acknowledgment of the rightful claims of Ireland to that place among the nations of the earth from which she has so long and so unjustly been excluded. We are convinced that any settlement of the great political issues now involved which does not satisfy the national claims of Ireland will not be conducive to a secure and lasting peace. You have said, “No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed.” Disregard of the rights of small nations has aroused a spirit of righteous indignation which can never be appeased as long as any nation holds another in subjection. Subjection and democracy are incompatible. In the new order, “national aspirations must be respected; peoples may now be dominated and governed only by their own consent. ‘Self-determination’ is not a mere phrase.”

In keeping with these words of truth, we hold that the right of Ireland to ‘self-determination’ is immeasurably stronger than that of any nation for which you have become the ad-

vocate. Moreover, Ireland's claims are a hundredfold reinforced by her centuries of brave, though unavailing, struggle against foreign domination, tyranny and autocracy. The manner in which the national rights of Ireland will be handled at the Peace Conference is a matter of deep concern to many millions of people throughout the world, and it is no exaggeration to say that the purpose of the United States in entering the war, namely, to secure a world-wide and lasting peace, will surely be nullified if a large and influential body of protest remains everywhere as a potent source of national friction and animosity.

That such unhappy feelings may not remain to hinder and embitter the work of the world's political, social, and economic reconstruction, we ask you to use your great influence at the Peace Conference to the end that the people of Ireland be permitted to determine for themselves through a free and fair plebiscite the form of government under which they wish to live.

With most cordial sentiments of respect and esteem, I remain,

Very sincerely yours,
(Rt. Rev.) THOMAS J. SHAHAN,
Rector of the Catholic University of America.

THE TEACHER OF ENGLISH

COMMENTS ON DR. ELIOT'S ADDRESS IN CARNEGIE HALL, NEW YORK

In the December number of the REVIEW we reprinted extracts from an address on "Defects in American Education Revealed by the War," given by Dr. Charles W. Eliot, President Emeritus of Harvard, in Carnegie Hall, New York City, November 24, 1918. This address was given in full in the *New York Times* of Sunday, November 25.

Some of the teachers in the field have already joined issue with Dr. Eliot, and letters from two of them reached the REVIEW in time for inclusion in this number. Other letters will be printed next month. As was to be expected, Dr. Eliot's pronounced and energetically proposed opinions met with equally vigorous and determined replies. The first letter is from a critic from the West, who lives in a state and community where not so many years ago alien tongues actually dominated the rightful English speech of the country:

The war has brought to a sharp issue in a few months what years of individual effort in peace time have failed to impress on the national mind. It is true, as Dr. Eliot correctly quotes from the mobilization statistics, that 7.7 per cent of our drafted men were illiterate, and that a distressingly large number of them had to be taught the rudiments of English before they could receive and execute military commands. This is a disgraceful state of affairs and must be corrected as soon as possible.

I question seriously, though, the effectiveness of the remedies which Dr. Eliot proposes. A mere money gratuity to each pupil of alien birth on finishing a specified course in the English language would not be more than scratching the surface of the problem, to say nothing of the vicious emphasis it places on the least worthy of the motives for learning the language.

The first step to successful results, I think, must be a general awakening of public opinion, brought about by a systematic campaign in schools, churches, and societies, to the prime importance and necessity of every man, woman and child having a working knowledge of the English language which will enable them to speak, read and write English intelli-

gently and fluently in their social and political and business relations. Make their *inability* to use the language, or their disinclination to do so, a serious reflection on their standing in the community; make it a defect to be deplored or pitied; make their *ability* to use intelligible English the key to many of the doors they must open to enjoy American life. Finally, cultivate among our citizens a civic pride in our language and our history, and the next generation will not be called upon to face the disturbing problems confronting the government today.

It is a thoughtful letter, a dignified letter, and it goes to the heart of the matter.

"We are living in a world of terrible realities," writes another teacher of English, from the South, "and I wonder how many of us are relating our teaching to that fact." She continues:

One sentence of Dr. Eliot's address caught my fancy in a special degree. He asserts that it should be the "incessant effort of the teacher to relate every lesson to something in the life of the child so that he may see the useful applications of the lesson, and how it concerns him."

Bravo! say I, for here is something on which Dr. Eliot and I can at last agree after many years of disagreement on various matters. Here is a way to be practical without being also a materialist or a time-server. Here is a way to put flesh and blood upon dry bones. Here is a way to make vital and attractive a subject which, especially to students of science, is so frequently uninviting because—I am quoting one of them literally—"It don't get you nothin'." I refer, of course, to that vague study known as "English," a study frequently recommended for its cultural value and thereby damned without trial.

Relate English to the life of your child-student, be he 5 or 15 or 25, and English ceases to be a set of rules, or so many hundreds of words to be handed in as a "composition" on Tuesday or next week, or a laboratory specimen out of which will be analyzed the psychology of Jane Dickens who had novel views on matrimony. Instead, English becomes a wonderful thing that gives you power and knowledge and delight, and that is a familiar companion whose presence you take for granted but of whose resources and possibilities you have just become aware. Not until we have made the teaching and learning of English a natural and obvious thing, have we succeeded as teachers, or will our pupils come to us at "English hour" just for the pure pleasure of our society while we talk to them and with them about the day's assignment.

Their language, next to their religion, is the most real and practical thing in their lives. Do we teach it as such? Do we relate it to their own small world, which after all is the only world that matters to them and should matter to us? I hope we teachers of English do, yet I am suspicious lest we do not. I fear we find it easier to drag them up to our world, instead of stooping graciously down—or up!—to theirs. I fear we find it easier to apply the moral to their lives instead of drawing it patiently from the realities in which they spend all their waking moments. Even their day-dreams and their play worlds are realities, albeit touched beautifully by imagination. I wonder how often we recall this and take wise account of it.

Realities have become dreadful things since 1914, and we are now receiving back into our own America a host of young men who have lived among or close to these realities for almost two years. It will not be long before they and their little ones will introduce a new and stern element into our world of education. If we have prepared for this by learning well and wisely the lesson that education is vitally related to life, that inductive reasoning is as important and necessary as deductive, that our pupils should always be brought to see the full application and implication of all we teach them, and how that teaching concerns their welfare and progress here and hereafter, then we can face with assurance the difficult years to come. Otherwise a hand is writing on the wall and we would do well to pause and ponder and prepare."

NOTES

John Ayscough, whose novels, "Monks-bridge," "Grace Church," and others taking for their theme English life, have had wide reading in this country, will come to the United States in March on a lecture tour that will also embrace Canada. Afterwards he expects to embody his impressions of America in a book. This will be his first visit on this side of the Atlantic, although he has received the degree of LL.D. from two American universities. In private life he is the Right Rev. Monsignor Bickerstaffe Drew.

News comes from London of a plan to commemorate, there and at Raleigh, North Carolina, the tercentenary just passed of Sir Walter Raleigh's death, October 29, 1618. Professor Gollancz, with former Ambassador Page, originated the scheme, which provides for a special service at St. Margaret's,

Westminster, where Raleigh was buried and where there is already a memorial window given by Americans; for a public meeting at the Mansion House at which Mr. Gosse, Mr. Balfour, Lord Bryce, Sir Ian Hamilton, and American representatives were to speak; and for papers to be read at later dates by Professor Firth, Sir Sidney Lee, Sir Harry Stephen, Mr. Lionel Cust, and Professor Gollancz. There is even talk of a "Raleigh House" in London for promoting intellectual co-operation between British and American scholars.

The Drama League of America publishes a descriptive list of patriotic plays and pageants, and will advise with any amateur producers who wish to consult it, at its bookshop, 7 East Forty-second Street, or at any of its national offices.

The fine art of using words to conceal a lack of thought has seldom been more perfectly illustrated than in a recent article on *Joseph Conrad* in one of our oldest national weeklies.

What might have been a piece of constructive criticism at once degenerated, after the first sentence, into a hopeless jumble of befogged ideas and befogging phrases. For example, "Conrad's characters synchronize with their *mise en scène* in a continuity completely conspicuous (on his part) and completely satisfying; which is but another way of saying that in Conrad's art 'reflex action,' accident, surprise, the reportorial detailing of incidents for their own sake, have no part." You clear this hurdle only to be spilled headlong over the next—"Conrad's men are vibrant with an enigmatical rhythm, the hidden diapason of some of nature's most forbidding mysteries."

We submit respectfully that nature's most forbidding mysteries could scarcely be more forbidding than this esoteric comment. After all, De Quincey was right. "Enough," said he, "if every age produce two or three critics of this esoteric class, with here and there a reader to understand them." It were a pity should they waste *all* their sweetness on the desert air.

RECENT BOOKS

BIOGRAPHICAL.—*A Writer's Recollections*, by Mrs. Humphry Ward. Two volumes. Illustrated. New York: Harper & Brothers. *The Letters of Anne Gilchrist and Walt Whitman*, edited, with an introduction, by Thomas B. Harned. New York: Doubleday, Page & Co. *The Epistles of Erasmus. From His Earliest Letters to His Fifty-third Year, Arranged in Order of Time. English Translations from His Correspondence, with a Commentary Confirming the Chronological Arrangement and Supplying Further Biographical Matter*, by Francis Morgan Nichols. 8vo. Volume III. Already published: Vol. I. Out of print: Vol. II. Longmans, Green & Co.

CRITICAL.—*English Literature in the Nineteenth Century*, by William Henry Hudson. New York: The Macmillan Company. *George Meredith: A Study of His Works and Personality*, by J. H. E. Crees, M.A. (Camb.), M.A., D.Litt. (Lond.), Headmaster of the Crypt Grammar School, Gloucester; Author of "Didascalus Patiens," etc. Longmans, Green & Co. *A Study of William Shenstone and of His Critics*, by Alice I. Hazeltine. Menasha, Wis.: The Collegiate Press. *The Dream in Homer and Greek Tragedy*, by William Stuart Messer. New York: Columbia University Press. *Old English Poems*, by Cosette Faust and Smith Thompson. New York: Scott, Foresman & Co. *The Path of the Modern Russian Stage*, by Alexander Baksley-Luce. New York. *The Popular Theater*, by George Jean Nathan. New York: Alfred A. Knopf.

EDUCATIONAL.—*Expressive English*, by James C. Fernald. Funk and Wagnalls.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

HUNGRY CHILDREN

That thousands of children in our public schools are suffering in health from malnutrition, no one will question. While conscious of some of the social and economic problems involved in the attempt to furnish a noon meal to such children, we still cannot help feeling the force of words like the following from a New York physician: "The school lunch affords an excellent opportunity for teaching our boys and girls to choose their food wisely. It meets, in addition, a practical need to provide the school children with food at small cost. Many children cannot obtain at home a nutritious mid-day meal, which they need to maintain their vitality. This is particularly true at the present time, when so many women have been called to war industries. In organizing this service we are not venturing upon unknown ground, but, on the contrary, the school lunch is an organized part of the school system in a great many cities of this country and elsewhere, and wherever it has been tried it has been found to be of the greatest advantage both educationally and in regard to the health and the manners of the child.

SOCIALIZING THE SCHOOL

The large objective in modern education is to socialize the school. A socialized school is one so organized that the work, activities and methods are such that the result is directly a functional product. The first essential of a socialized school is a body of right objectives for its guidance. The socialized school accepts as its general objective the training of the oncoming citizens for social efficiency. Involved in this phrase, which states the large goal of the modern school, are five phases of efficiency: (1) health or vital, (2) vocational, (3) avocational or leisure, (4) civic, and (5) moral and religious. The basis for all phases of one's efficiency is a good body, kept in good health and up to good physical tone. One must be efficient in the thing that he does to earn his bread and butter—the physical necessities of life. He must be able

to do successfully and well his daily work. At the same time, he must realize that the modern day occupies but one-third of the twenty-four hours of the natural day. One has much time for use, therefore, which is neither spent in rest nor work. Education must do as much as possible to equip people to use their leisure time properly and wholesomely to themselves and others. While one is a worker at occupation he is also a citizen and sustains his relationships as a citizen to the civic affairs of the town, the county, the state, and the nation in which he lives. An essential to efficiency in his work, during leisure, and as a citizen, is a right moral and religious background and outlook. . . .

Not only does the socialized school demand the guidance of right objectives and an appropriate body of materials in the course of study as the basis upon which to proceed, but it likewise requires proper standards by which to judge the progress toward the goal. These standards are of two kinds: (1) standards of discipline and control, and (2) standards of attainment in work. Ordinarily, teachers are concerned about standards of discipline and control because of their convenience in managing and teaching their pupils. They insist upon punctuality and regularity of attendance, quiet and order, neatness, accuracy, honesty in work, and politeness and courtesy in the social relations of the school, primarily because it enables the school to run easily and smoothly. The successful operation of the school is, of course, one justification of these standards. The higher justification of them, however, is that the individual who is working under them and who is thereby incorporating them into his own personality, must possess them by the time he leaves the school if he would go out to the world's work successfully and satisfactorily. The business world is able to enforce its standards of punctuality, neatness, accuracy, honesty, courtesy, and so on, largely because of the faithful work which is done in good schools in the establishment of these standards as a part of the permanent equipment of the pupils. Or, to state it from the standpoint of the worker, to the extent that the pupils who leave the schools are able to do the work of the world, it is because

they have been equipped with those standards which the business world rigorously imposes upon those whom it pronounces satisfactory.

The business world has thoroughly demonstrated that the keynote in any organization promising success is cooperation. The school which trains most successfully for social efficiency recognizes that the attack which pupils should make on new problems and subject-matter under the teacher's leadership is the cooperative attack. The result is that each student is working not alone as though he were isolated on an island, but from the standpoint of his interests with whatever ability he possesses upon a general problem with which the entire group is concerned, with the object of all sharing the results of their study and work during the recitation period. The recitation period is not an individual matter between the teacher and pupils, in which each pupil sits and looks and listens, merely answering when "pumped" by the teacher, but it is a socialized situation, in which the pupils make their contributions under the umpiring of the teacher very much as mature people make their contributions in a round-table discussion.

The method of procedure of the teacher with her students is likewise employed by the principal of the school in relation to the teaching staff in any school which is thoroughly socialized and in which cooperation is the keynote. Instead of assuming as principals formerly did, that he knows all the needs of the school and is able personally to determine all its plans and policies, he meets the teachers frequently for the purpose of discussing problems and determining plans and policies in round-table fashion. He realizes that his large function is bringing of vision, leadership, and general point of view in the setting up of policies, and executive ability which is sympathetic at the same time that it is efficient in the execution of the management of the school. His dominant concern, however, is not with issuing orders, but rather in providing ways and means by which all of the best ideas possessed by the faculty may function in the progressive development of the school.

Nor is the cooperative spirit permeating the organization

and machinery of the school confined to the classroom and to the principal's relation to the teachers. It likewise manifests itself in the establishment and upbuilding of manifold school and community relationships. A modern socialized school does not consist of well-secured walls in a substantial building, within which teachers and pupils meet during certain hours five days per week. Rather it is a school which is relating itself to community problems and needs. To that end, it welcomes opportunities for acquainting the interested, intelligent citizens of the community with what the school is trying to do and with its methods of work. Opportunities are therefore provided the citizens for viewing the work of the school that they may become familiar with it. Parent-teacher organizations are established, school exhibits are arranged for, times for visiting regular work are announced. Following these opportunities extended to the patrons, in which they are kept familiar with the work of the school, conferences are arranged that the results of the best thinking of the lay school men and women may be focused back in the improvement of the school. By reason of these cooperative relations, the school is becoming sensitive in reference to the various subjects which possess functional value. Likewise, the new subjects, such as agriculture, commercial work, cooking, sewing, manual training, are being directed to the teaching of that information and to the employment of those methods which will more nearly guarantee that the training provided in these subjects shall really equip the students successfully to take up the work for which they are preparing.

H. B. WILSON,

The Sierra Education News, September, 1918.

THE NEED OF PHYSICAL TRAINING FOR BODILY DEVELOPMENT

The one general law, or that of growth and development, is a most important factor in the life of every human being. At all periods in a lifetime some form of growth or change is taking place in the body, and to aid this growth and to make a more perfect development we need physical training.

The muscles and brain are the two leading forces in life—the muscles, instruments by which we act, and the brain with which we think. While civilization has put much stress upon the right development of the brain, it is to be feared that the development of the body has been neglected. Attention cannot be too early paid to training the body, for its systematic and progressive culture should go on jointly with that of the mind.

Between the ages of five and twenty years, the demands of nature are such that physical exercise in some systematic form is most important. This period is a growing one, and, in fact, it is the period preparing the body for the mental activities to come. Much attention should be given to muscular growth, for it is during this time that the body changes most. At all times correct posture should be enforced so that the body will grow straight and well formed.

Systematic exercise to produce muscular power, better digestion and absorption of food, better and deeper respiration, and vigor in all organs of the body is invaluable. Games, too, are of great value, and they furnish muscular action and pleasurable mental and nervous stimulus.

In physical work it should be remembered that no part of the body should be trained more than another part, thus preventing premature development. The laws of physiology should be a guide, and the development of the body should be such as to produce a symmetrically and harmoniously developed whole, with perfect functional activity.

Unless each organ is in good working order, the body will become clogged with poisonous matter, mental activity will become less keen, and the mind will be below its best working activity.

If the race as a whole were leading the natural life, it is true that physical training would not be necessary, but customs, dress, and luxuries of civilization all make it impossible to live an absolutely normal life. Thus the body suffers unless some counter action is taken like regular, methodical exercise.

The need of physical training is great, and upon it much depends—longevity, happiness, and prosperity. Let us hope

that the world will heed this need and that the future will bring forth a healthier and better race of people.

GENEVA SMITH,

The Posse Gymnasium, September, 1918.

TEACHING OF PATRIOTISM

The teaching of patriotism is not a new task imposed by the war, but the war has made it more important and necessary. To fail in stimulating the patriotic feelings in children would mean a failure in one of the main functions of the school. But how to teach patriotism in connection with the war is the question which we have constantly asked and to which we yet have no answer. To my mind, the fundamental solution of this problem presupposes a clear conception of what true patriotism is. To conceive it in its highest and best sense, the teaching of it will be beneficial both to the individual and to the nation. To conceive it in a wrong perspective, the teaching of it, no matter how patriotic the teacher may feel, would be poisoning the minds of the children and doing a nation more harm than good.

Now, what is patriotism? To say that patriotism is love of country is begging the question, for the phrase "love of country" needs further explanation. Is the hatred of the enemy to be identified as true patriotism? Is the exaltation of the nation's greatness to be interpreted as real love of country? With all emphasis, we must say "No." To conceive patriotism in such terms would be nothing short of horrible perversion. In an autocracy the conception of patriotism cannot be anything other than the exaggerated national egotism and the contempt of other nation peoples, because the autocratic rulers must deliberately educate their people into such a frame of mind in order to further their imperialistic design. But in a democracy we must conceive patriotism as an unqualified devotion to the ideals and institutions of the country which guarantees liberty and justice to all. It is upon this higher and nobler conception that we must formulate our principle of instruction.

PING LING,

Education, September, 1918.

THE AIM IN THE EDUCATION OF WOMAN

So long as the differences of physical power and organization between men and women are what they are, it does not seem possible that they should have the same type of mental development. But while we see great reason to dissent from the opinions and to distrust the enthusiasm of those who would set before women the same aims as men, to be pursued by the same methods, it must be admitted that they are entitled to have all the mental culture and all the freedom necessary to the fullest development of their natures. The aim of female education should manifestly be the perfect development, not of manhood but of womanhood, by the methods most conducive thereto. So may women reach as high a grade of development as men, though it be of a different type. A system of education which is framed to fit them to be nothing more than the superintendents of a household and the ornaments of a drawing-room is one which does not do justice to their nature and cannot be seriously defended. Assuredly those of them who have not the opportunity of getting married suffer not a little in mind and body from a method of education which tends to develop the emotional at the expense of the intellectual nature and by their exclusion from appropriate fields of practical activity. It by no means follows, however, that it would be right to model an improved system exactly upon that which has commended itself as the best for men. Inasmuch as the majority of women will continue to get married and to discharge the functions of mothers, the education of girls certainly ought not to be such as would in any way clash with their organization, injure their health, and unfit them for these functions. In this matter the small minority of women who have other aims and pant for other careers cannot be accepted as the spokeswomen of their sex. Experience may be left to teach them, as it will not fail to do, whether they are right or wrong in the ends which they pursue and in the means by which they pursue them. If they are right, they will have deserved well the success which will reward their faith and works; if they are wrong, the error will avenge itself upon

them and upon their children, if they should ever have any. In the worst event, they will not have been without their use as failures, for they will have furnished experiments to aid us in arriving at correct judgments concerning the capacities of women and their right functions in the universe. Meanwhile, so far as our present lights reach, it would seem that a system of education adapted to women should have regard to the peculiarities of their constitution, to the special functions in life for which they are destined, and to the range and kind of practical activity, mental and bodily, to which they would seem to be foreordained by their organization of body and mind.—*Educational Review, September, 1918.*

NATIONAL RURAL TEACHERS' READING CIRCLE

Organization and Purpose.—The National Rural Teachers' Reading Circle was organized in 1915 by the Bureau of Education in cooperation with an advisory committee of state superintendents of public instruction. The purpose is to be of direct assistance to the thousands of progressive, serious-minded rural teachers of the country who desire guidance in their study to improve themselves professionally. Never before in the history of our country was there so great a demand for well-prepared rural teachers and supervisors as at the present time. It was to assist in finding and equipping these educators that the Bureau of Education organized the Reading Circle work three years ago.

Progress.—The American farmers are doing their great share in winning the war through increased production from the land. After the war is won the rural population must take an equally vital part in the economic reconstruction that is sure to follow the war. This calls for a new type of leadership, cultured and educated in practical phases of modern scientific agriculture. The most important and indispensable agent in the attainment of this task will be the rural teacher. Without the well-educated, broad-minded, sympathetic teacher any system of education can only be a lifeless mechanism.

Therefore the public must look to the country teachers and their preparation and see to it that they shall be men and

women of the best native ability, the most thorough education and the highest degree of professional knowledge and skill. Since the time of organization a large number of progressive rural teachers of the country have become members of the Reading Circle. No attempt has been made to draw to the circle large numbers; the aim has been rather to list a few leaders from each county of the several states. Results have been very satisfactory. Of the number matriculated a large percentage have completed the work and have received the Commissioner's certificate.

Cost.—The Reading Circle for 1918-20, which is hereby announced, will be without cost to the members except for the necessary books, which may be procured from the publishers at regular retail rates, or through local libraries, or in other ways. There is no restriction as to membership, although it is highly desirable that applicants have a liberal acquaintance with the best literary works, past and present.

Study Course for the Years 1918-1920.—The books for this period reflect largely the conditions in education due to the unprecedented changes going on in the world today. They are classified under five heads, namely; Nonprofessional Books of Cultural Value, Educational Classics, General Principles and Methods of Education, Rural Education, and Rural Life Problems.

The work is intended as a two-year reading course although it may be completed by the industrious teacher in a shorter time. A National Rural Teachers' Reading Circle Certificate, signed by the United States Commissioner of Education, will be awarded to each teacher who gives satisfactory evidence of having read intelligently not less than five books from the general culture list and three books from each of the other four lists—seventeen books in all—within two years from the time of registering.

Correspondence.—Teachers interested in the 1918-20 Reading Circle work should write for circulars, registration blanks, etc., in the Rural School Division, Bureau of Education, Department of the Interior, Washington, D. C.

REVIEWS AND NOTICES

Fourth Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland for the Year 1917-18.

While noting a general increase in the number of schools and pupils for the year, the Superintendent of the diocese of Cleveland draws the attention of his colaborers in the educational system to the fact that the attendance of pupils in the eighth grade classes has presented a problem of serious proportions. In the schools outside of the city of Cleveland 77 per cent of the seventh grade pupils of the previous year entered the eighth grade in September, 1917, and in Cleveland itself only 68 per cent returned for the higher grade. The Superintendent believes that the individual pastors can account for these serious losses. Our attention is drawn to the point by the belief that this is not a local problem but one that is unfortunately rather widespread and demanding study on the part of superintendents and pastors. The war's demands may account for some of the falling off, but it can hardly be responsible for the large percentage stated in this report and known to exist elsewhere. The seriousness of the problem urges that immediate steps be taken by the school authorities, both diocesan and local, to learn its causes in their several fields.

Some very thoughtful suggestions are proposed in the report on the support of the high school movement generally, and the necessity on the part of pastors, principals and teachers of urging that a good high school course should be given pupils before commercial studies or life pursuits be taken up. Among the benefits to be expected from the high school is increase in vocations to the religious life.

The Superintendent reports in another section that his schools have received much valuable help from the municipal Division of Health, and, as an evidence of the services rendered, prints a report from the Supervisor of School Health Activities in reference to work done in twenty parish schools of Cleveland. While the fullest details are not given as to the

manner of health inspection and direction in the schools, many hints are offered to reassure the fearful that the parental rights and functions were at no time disregarded, rather home co-operation was one of the chief means of realizing the success attained. Many Catholic educators are deeply interested in this phase of school supervision, and the Superintendent of Cleveland may be assured that any further details he may be ready to give as to the methods of inspection and results will be widely appreciated.

PATRICK J. McCORMICK.

Fourteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh 1917-1918.

We have become so accustomed to look for signs of progress and growth in every diocesan superintendent's report as not to be surprised to find among the first things mentioned in this report that twelve new schools have been added to the system and 2,772 pupils added to the total enrollment. This is indeed a significant item, characteristic as it is of our reports on Catholic schools and gratifying to the Catholics at large as well as to the local school authorities.

The 1917-1918 report is especially informative on the methods in vogue in Pittsburgh for the efficient supervision of the system, some of which, we believe, are not in use elsewhere. A striking feature of these arrangements is the assignment of certain phases of school inspection to a board of inspectors. Their chief work is the investigation of the material and hygienic conditions of the schools. They are obliged by diocesan statute to report their findings to the School Board each year. Undoubtedly this is an excellent arrangement in a system of 197 schools, since it were impossible for the Superintendent to make an annual visit to each school.

Of general interest also is the Superintendent's recommendation to the pastors that they cooperate directly in the work of improving the efficiency of teachers by aiding the teachers of their parish schools to undertake summer extension courses. He very well shows that whatever financial outlay the parish incurs in this plan will be well repaid.

The most impressive note, however, in the report, and one bound to attract wide attention, refers to the Social Service

work undertaken by several parishes. This consisted of night school and settlement work. For the the former, four centers were established, and we learn that in them "nearly 2,000 pupils were enrolled, and seventeen races and languages represented; one hundred and eleven teachers conducted 45 classes. In six centers, Settlement Work was done among the smaller children. The classes were held in the parish school buildings; 600 pupils were instructed by 70 teachers. The work is conducted by experienced and professional teachers; normal classes have been instituted to train volunteers, and thus a constant supply of competent teachers is ensured. Classes were held in the various English branches, stenography and typewriting, sewing, millinery, singing, dramatics, physical culture, elementary English for girls of foreign parentage, and in a variety of other useful and cultural subjects. A large percentage of the attendance consisted of girls of foreign birth who had not had the advantage of a complete American education. The work is a voluntary one—an offering to the Church and State under the aegis of the Parish School. The example of these four centers could be emulated in many parishes of the diocese; the cause of the Catholic Church and of Catholic education would be the gainer."

Not many of our Catholic schools have engaged in this sort of social activity, and certainly the experiment in Pittsburgh will be watched with interest by Catholic superintendents, school officials and pastors throughout the country. Let us hope that in subsequent reports the Superintendent of Pittsburgh will give more data as to the general plan and details of the arrangement.

PATRICK J. MCCORMICK.

**Eighth Report of the Superintendent of Parish Schools,
Diocese of Newark, Year Ending June 30, 1918.**

The report of the Superintendent of the Diocese of Newark presents as usual in excellent form the statistical data for the educational system of the diocese. In this, as in the instance of the Cleveland Report for the same year, some curious losses are recorded in the enrollment of pupils for the year reported. The general increase in pupils over the previous year is smaller than in the last eight years, and there were 672 pupils less in

the schools at the end of the year than at the beginning—an instance common to most of the systems this past school year, and undoubtedly owing to the war.

This report is mainly concerned with questions connected with the Diocesan Course of Study in use for eight years and now about to be revised. It is no doubt of first interest to the School Board and the teachers of Newark, but it is of general interest also because of the subjects discussed. The question of Christian Doctrine is treated at length, and primarily with a view to inculcating the right principles of method in its teaching. The larger principles of method are discussed and their application to the teaching of religion set forth. The Superintendent's intention is apparently one of stimulation and encouragement to the teachers, for he tells us that "the method above outlined is in use in our Parish Schools," although depending, as he shows a little later, for its successful application on the fitness and ability of the teachers to use it. While there can be no question as to the prevalence of the method in the schools of Newark, for the Diocesan Superintendent is the best witness on that point, one feels that he is too optimistic in predicating the same of the schools of the country, for he says that it is in use "not only in the schools of this diocese, but in practically all the Parish Schools throughout the country." Here, perhaps, "the wish is father to the thought." Certainly there can be no doubt that wherever the method is favorably regarded or does prevail, its success is dependent on the fitness, ability and zeal of the teachers to apply it.

PATRICK J. McCORMICK.

Keeping Our Fighters Fit For War and After, by Edward Frank Allen, written with the cooperation of Raymond B. Fosdick, Chairman of the War and Navy Departments Commissions in Training Camp Activities, with a special statement written for the book by Woodrow Wilson. New York: The Century Company, 1918. Pp. v+207.

Now that the war has come to a close, the thoughts of the whole world are turning towards the future, and to face the future, stock is being taken of the present, of the good and the evil that the war has left. The present volume contains an

authoritative account of the effort made by this country to prevent a great deal of the needless evil that so frequently has resulted in the past from the mobilization of armies and war activities. In the special statement prefixed to the volume, President Wilson says:

"The Federal Government has pledged its word that as far as care and vigilance can accomplish the result, the men committed to its charge will be returned to the homes and communities that so generously gave them, with no scars except those won in honorable battle. The career to which we are calling our young men in defense of democracy must be made an asset to them, not only in strengthened and more virile bodies as the result of physical training, not only in minds deepened and enriched by participation in a great, heroic enterprise, but in the enhanced spiritual values which come from a full life lived well and wholesomely. I do not believe it an exaggeration to say that no army ever before assembled has had more conscious painstaking thought given to the protection and stimulation of its mental, moral and physical manhood. Every endeavor has been made to surround the men, both here and abroad, with the kind of environment which a democracy owes to those who fight in its behalf. In this work the Commissions on Training Camp Activities have represented the government and the government's solicitude that the moral and spiritual resources of the nation should be mobilized behind the troops. The country is to be congratulated upon the fine spirit with which organizations and groups of many kinds, some of them of national standing, have harnessed themselves together under the leadership of the government's agency in a common ministry to the men of the army and navy."

T. E. S.

Democracy Made Safe, by Paul Harris Drake. Boston: LeRoy Philips, 1918. Cloth, 12mo, \$1.00 net. Pp. xii + 110.

One hundred years ago the autocratic and imperialistic governments of Europe took alarm at the rise of democracy in Western Europe and in the Treaty of Verona, November 22, 1822, Russia, Austria, Prussia, and France signed articles in which they pledged themselves to exert all their power to suppress and eradicate democracy from the world. Article I

of this treaty reads: "The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known." Article II reads: "As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own states, but, also, in the rest of Europe."

Of these four monarchies, France has long since been converted into a republic and the present war has apparently brought about the complete destruction of the other three. The powers plotting against representative government have been overcome by the resistless force of the rising tide of democracy in the world. But let no one suppose for a moment that this means the safety of democracy. The old saying will apply here: "As for my enemies, I will take care of them myself, but from my friends, O Lord, deliver me." The problem of tremendous present interest is how democracy is to save itself from the multitude who are invoking force in its name and who, without clear vision, are spreading destruction and sowing the seeds of defeat.

Bolshevism is inflicting unheard cruelty and spreading terror throughout Russia, and it is threatening to engulf the world. Excesses of this kind are in reality the greatest menace to democracy.

Mr. Drake's harmless looking little volume is in reality a seed of incalculable evil. The opening paragraph of the Foreword sounds well: "The desirability of reforming our social system so that justice will flow down like water and righteousness like a mighty stream, is conceded by every right-thinking person today. In the minds of the vast majority of people our present method of doing business is far from satisfactory as a basis of human society. As a result, the world teems with every description of reform organization imagin-

able. The mere existence of such societies and bands of well-disposed persons is evidence of the fact that something is wrong. How to go about the problem of readjusting society to conform with advanced ideals of humanity and social well-being is the thing which puzzles most people. What shall we do to be saved? is the well-nigh universal question. It is the purpose of the following pages to answer that question in a rational and humane spirit."

There is no doubt whatever of the condition here complained of nor of our need of an adequate solution of the many social problems which confront us in the present breaking up and re-ordering of the world, but Mr. Drake's solution is quite another matter. His call is not to legitimate development but towards destruction and a new beginning, in which all the progress of the centuries is to be destroyed in order that we may begin at the beginning and go through the whole travail again. This is sufficiently indicated in the first paragraph of his opening chapter:

"The business of the world will one day be run without the medium of money. The time will come when all of the present indispensable mediums will not exist. Not until that time comes will democracy be assured."

Propaganda of this nature is dangerous for the public welfare. It is against the public policy to muzzle the press; there is, therefore, but one remaining source of safety—the education of the masses to think along sane lines when considering social and economic problems. The schools and the press are needed to work overtime to prevent the forces of destruction from working their way with us.

T. E. S.

From Isolation to Leadership, a Review of American Foreign Policy, by John Holladay Latané, Ph.D., LL.D., Professor of American History in the Johns Hopkins University. New York: Doubleday, Page and Company, 1918. Pp. 215. Price, \$1.00.

This little volume contains scarcely a superfluous word. It presents a set of clear-cut pictures showing the rise of democracy and its spread throughout the world. It brings out the

critical moments wherein Providence intervened to save democracy, although Providence is not mentioned or given credit for intervention.

The origin and meaning of the Monroe Doctrine are set forth with a simple directness that none can miss. The volume should prove helpful at present in clearing the public mind for due consideration of the many problems that await us.

T. E. S.

Behind the Scenes in the Reichstag, sixteen years of parliamentary life in Germany, by the Abbé E. Wetterlé, ex-deputy at the Reichstag and in the Alsace-Lorraine Chamber, with a prefatory letter by René Doumic, translated from the French by George Frederick Lees, Officier de L'Instruction Publique. New York: George H. Doran Company, 1918. Pp. xiii+256.

This is one of the most illuminating of the many volumes that have recently appeared dealing with the long-standing controversy between France and Germany which resulted in the world war and the disruption of the three great empires. If the motives which led the German people to make war on France are such as are portrayed by the Abbé Wetterlé in this volume, the catastrophe was but poetic justice. Hatred is a disintegrating principle and never leads in any other direction than that of death and ruin.

René Doumic, after a careful perusal of the work, and aided by a long and intimate acquaintance with the author and his many works, gives an appreciation of the volume in his prefatory letter, which should serve as the best of introductions to the book. We quote the following paragraph from his letter:

"As a member of the Reichstag, you have seen German politicians close at hand. You know what you are to believe about them. You have been present at their debates and have seen them, as in all parliaments, divide themselves into parties. As Conservatives, Socialists, or members of the Catholic Centre, you have observed them following different conceptions. Only, what you have also seen—seen with your own eyes—is that there was always, in any and every case, a point at which all divisions ceased as though by magic, a ground on which all

could meet, an object to which all strained in common. The feeling with which all were in accord was their hatred of France. The thought in which all collaborated was the preparation of war against France.

"During forty years they combined, arranged, strengthened, perfected the formidable machine which was to be directed against us. And we, during that time, continually and stubbornly closed our eyes and stopped our ears, unwilling to see or understand anything. We worked uninterruptedly—in that case only, alas, uninterruptedly—to weaken ourselves. We complacently welcomed, forbearingly diffused everything which disarms a nation and betrays it to the enemy. . . . Such is the painful idea which the mind evokes when one reads your well-informed pages. . . . War broke out at the hour the Germans had chosen. So it was necessary, in the magnificent reawakening of the race, that French heroism should rebuild, but at the price of—what a sacrifice! All that our improvident leaders had criminally undone. Thus your book teaches a lesson—a lesson for the present and the future."

T. E. S.

The German Terror in France, an historical record, by
Arnold J. Toynbee, late Fellow of Balliol College, Oxford.
New York: George H. Doran Company, 1917. Pp. 220.

These pages are a continuation of "The German Terror in Belgium," reviewed in a former issue. This is a detailed statement of devastation and depravity, profusely illustrated by photographs taken in the devastated area.